

BIRTH OF A CHURCH.

How National Association of Spiritualists Was Started.

Recognized Legal Body of Religious Worshipers, Incorporated in Washington According to Act of Congress.

[Special Washington Letter.]

"SPIRITUALISM is a recognized religion, incorporated according to law," says Capt. Milan C. Edson, one of the organizers of the National association.

"The acts of congress covering religious societies have been observed and our incorporation, in 1893, sets forth that 'The object of said association is not for worldly profit, but for the purpose of religion, to promote religion and morality, to provide for the erection of temples and lecture halls, or other suitable places of worship where the religion of spiritualism may be taught, and to provide for the education and licensing of proper persons as authorized lecturers and preachers of the religion of spiritualism.'"

"It is not generally understood throughout the land that we are a recognized legal body of religious worshippers. But, ever since the incorporation of the National association, our status has been the same as that of other churches, and our preachers receive all the railroad and other courtesies extended to the older established churches."

There are two church organizations in this city, and there are from 5,000 to 8,000 believers in the creed of spiritualism. Like very many of their predecessors in the field of religion there has been a split or schism; one class believing that Jesus was divine, and the other class believing that He was a wonderful medium for the dissemination of truth. Both bodies of believers recognize the National association, and will continue to do so. It is claimed that in this country there are now more members of the Spiritualist creed than of the Unitarian or Universalist; consequently in numbers they are entitled to consideration as a considerable body of citizens.

Capt. Edson says: "When I came to Washington, in 1871, I found that large and successful spiritual meetings had been conducted here from about 1861. During the civil war large meetings were held in Union League hall, Ninth and E streets. George A. Bacon conducted the meetings. He is now a clerk in the civil service commission. Later equally large meetings were held in Harmon hall, on the south side of Pennsylvania avenue, near Sixth street. Upward of 1,200 people used to attend those meetings, which were conducted by Dr. John Mayhew and Col. J. C. Smith. In 1872 that hall was torn down and the society moved to Lyceum hall, Thirteenth and E streets. From 1875 to 1885 there was no society here and the meetings were kept up by myself as an individual. I took the responsibility of hiring speakers, halls, and making collections for the maintenance of the meetings. During all this period I felt the necessity



CAPT. MILAN C. EDSON.

of the formation of a national association, and realized that a dominant society must be established here, at the capital of the nation, whose prestige should be such as to authorize it to call a national convention. To this end I bent all of my energies, and finally succeeded.

"The present first association was organized and incorporated in 1885 with John B. Wolf as president, myself as vice president, and Goff A. Hall as secretary. Then our society rapidly grew in numbers and strength. In October, 1889, Mr. Wolf's spirit departed from his visible body, and I became president, serving the society as such until 1898. Brother Wolf and I often talked about the need of a national organization and he enthusiastically supported me in the details and ideas of the work.

"The association owns the building at No. 600 Pennsylvania avenue, S. E., which it now occupies as its headquarters. It was a gift to the association from its treasurer, Theodore P. Mayer, after his stipulation had been complied with that the sum of \$15,000 should be donated to the association by the Spiritualists of this country. The ground and building are valued at \$15,000, and, with a similar sum in the treasury educational, missionary and charitable

works are pushed forward rapidly and systematically, its area of public influence being constantly increased."

The historical data on file in the headquarters here show that in 1893 Capt. Edson caused a committee of five to be formed for the purpose of having a delegate convention in Chicago, during the great Columbian exposition. It proved to be a successful effort, although tremendous energy and toil were required during that long spring and summer in the matter of correspondence and the soliciting of funds sufficient to cover the expenses of a three days' convention. When the treasurer of the committee reported that the contributions from the country amounted to enough for the purpose in hand, the committee issued a call, beginning thus: "A delegate convention of Spiritualists of the United States will be held in Chicago, September



SPIRITUALIST HEADQUARTERS.
(Located at No. 600 Pennsylvania Avenue, Washington, D. C.)

ber 27, 28 and 29, next, for the purpose of organizing a national association of a permanent character and the selection of a national committee with subcommittees on all subjects vital to our welfare."

The call went on to give specific directions for the selection of delegates from each society, and the records show that responses were numerous and prompt, many writers offering financial as well as moral support. The Spiritualists in every state took up the idea with enthusiasm. When Capt. Edson called the convention to order at noon September 27, 1893, in the hall at No. 77 Thirty-first street, Chicago, about 800 properly chosen delegates were in attendance. Capt. Edson was elected temporary chairman and Maj. R. A. Dimmick, temporary secretary. Committees were then appointed by the temporary chairman. After the committee on credentials had reported, and the duly authorized delegates had been seated, a permanent organization was effected.

On the following afternoon the committee on organization submitted an elaborate report, which was amended and adopted. This is substantially the creed of the sect. The gist of it is in the following sentences: "We affirm a belief in conscious spirit individuality after transition, with the power of communicating, under proper conditions, and in accordance with natural law, with spirits incarnate; and that the laws of spirit progress and evolution are not interrupted or suspended by dissolution of the physical body."

At the headquarters here the following interesting definitions are found: "A fortune teller is a person who pretends to forecast the future without the assistance of incarnate intelligences, finding occult powers in cards, charms, dices, etc., and bases his whole system upon conjecture, not upon facts. A medium is an instrument through whom disembodied intelligences make themselves known to mortals through positive proofs of their identity. Fortune telling is no part of spiritualism, but has been a barnacle of gigantic proportions that has seriously impeded its progress."

The building occupied by the national association is in full view of the great congressional library and the capitol, is within five or six minutes' walking distance of those centers of intelligence and statesmanship. The officers for the present year are Harrison D. Barrett, of Boston, Mass., president; Theodore J. Mayer, of Washington, treasurer; and Mrs. Mary T. Longley, of Washington, secretary. The offices are well furnished, and the employees are kept constantly busy. There is an excellent library here, containing all the available literature tending to demonstrate the truth of the religion advocated, and also all books and articles published in opposition to the religion.

The best thing to be seen in this national organization, at a cursory glance, is its deep dark frown upon fortune-telling mediums, who impose upon ignorance, superstition and credulity.

SMITH D. FRY.

Jordan is a Crooked River.

One of the most crooked rivers is the Jordan. In covering a distance of 60 miles, for that is the length of a straight line drawn on the map between the Sea of Galilee and the Dead sea, it runs 212 miles because of its many windings.

LATE DISCOVERIES IN EGYPT.

Beautiful Work in Precious Metals Wrought Six Thousand Five Hundred Years Ago.

We are now able, writes Prof. Flinders Petrie in the London Times, to trace out the regular development of the civilization during some 400 years—from the time when writing was but rarely used, and then only in a rude and pictorial stage, down to the common use of delicately figured hieroglyphs, indistinguishable from those used for thousands of years after.

We have now in our hands the beautifully wrought jewelry and gold work, the minutely engraved ivories, the toilet objects of Menes, the founder of the monarchy, and his successor, fashioned more than 6,500 years ago.

Of Menes and his predecessors there are about 30 inscriptions and labels in stone and ivory. From these we learn certainly the names of three kings—Narmer, Ka and a name written with a fish sign. Perhaps also Det and Sam are two other names, but they are more probably sign words.

Among these works of Menes are parts of four ebony tablets, with figures and inscriptions, one apparently showing a human sacrifice. The strangest object is a massive strip of gold of unknown use, with the name of Menes (Aha) upon it.

Of Zer, the successor of Menes, the astonishing find is the forearm of his queen, still in its wrappings, with four splendid bracelets intact. One is a series of figures of the royal hawk, perched on the tomb, 13 figures in cast and chased gold alternating with 14 carved in turquoise.

The second bracelet is of spiral beads of gold and lazuli in three groups. The third bracelet is of four groups of hour-glass beads, amethyst between gold, with connections of gold and turquoise. The fourth has a centerpiece of gold copied from the rosette seed of a plant, with amethyst turquoise beads and bands of braided gold wire.

This brilliant and exquisitely finished group of jewelry shows what a high level was already attained at the beginning of the first dynasty. It is 2,000 years older than the jewelry of Dashur, the oldest yet known, and it has the great advantage of being carefully examined as found and restrung in its exact arrangement.

The arm of the queen had been broken off by the first plunderers and laid in a hole in the wall of the tomb. There it had remained neglected by the four parties in ancient and modern times who had successively cleared out the tomb.

OLD-TIME NOONDAY MEAL.

What Was Served and How It Was Prepared in the Days of Long Ago.

At least three days in the week a "boiled dinner" greeted the men when they came in for the noonday meal. Let us see exactly how it was prepared. "If it was to be a boiled dinner grandmother and one of the girls would set about it as soon as breakfast was out of the way. First they made sure that the fire was good and steady. Then the great dinner pot was hung on the crane and filled half full of cold water," quotes the Springfield (Mass.) Republican. "Into this was plumped a big piece of corned beef and another of fat pork. At nine o'clock grandmother would lift the cover and if the kettle was boiling would place the pudding pot beside the beef and pork. At the same time Polly would bring the beets and go back to the work of scraping, peeling and washing the other vegetables. At half-past ten the cabbage went in, at 11 the carrots and turnips, at half-past 11 parsnips and potatoes. Then quarters of squash were laid on the top and the dinner was under way. The great square table was next pulled out, covered with a plain homespun cloth, and the pewter plates and mugs, the steel knives and two-tined forks laid for ten people.

"At the corners were placed huge plates of 'rye and ingen' bread, pats of butter, also pickled cucumbers, cabbage or mangolds and pitchers filled with cider and beer." In Deerfield the conch shell and the dinner horn were unnecessary, for as the sun reached high noon the old sexton rang a general invitation to stop work and go home to dinner. At this signal the general pewter platter would be placed in the center of the table. The beef and pork, half hidden in the substantial garnish of crimson beets, white potatoes, thick, moist slices of pinkish turnips, golden carrots and yellow parsnips, with here and there squash and cabbage, followed. The last thing on the table was the huge, smoking, red-brown Indian pudding, and when the clattering of chairs had subsided—it was to the pudding they were first served, each receiving a generous slice, to be eaten with butter and West India molasses. Then grandfather carved the meat and everybody helped himself, pouring on plenty of cider vinegar and homemade mustard to stimulate digestion."

When Women Kiss.

Women don't mean it when they kiss each other; they do it for the purpose of showing men what they are missing.—Chicago Daily News.

A PASTOR WHO WAS BEFRIENDED BY AN EMPEROR SAVED BY PE-RU-NA.



REV. H. STUBENVOLL

Rev. H. Stubenvoll, of Elkhorn, Wis., is pastor of the Evangelical Lutheran St. John's Church of that place. Rev. Stubenvoll is the possessor of two bibles presented to him by Emperor William of Germany. Upon the fly leaf of one of the bibles the Emperor has written in his own handwriting a text.

This honored pastor, in a recent letter to The Peruna Medicine Co., of Columbus, Ohio, says concerning their famous catarrh remedy, Peruna:

The Peruna Medicine Co., Columbus, Ohio.

Gentlemen: "I had hemorrhages of the lungs for a long time, and all despaired of me. I took Peruna and was cured. It gave me strength and courage, and made healthy, pure blood. It increased my weight, gave me a healthy color, and I feel well. It is the best medicine in the world. If everyone kept Peruna in the house it would save many from death every year."—H. STUBENVOLL.

Thousands of people have catarrh who would be surprised to know it, because it has been called some other name than catarrh. The fact is catarrh is catarrh wherever located; and another fact which is of equally great importance, is that Peruna cures catarrh wherever located.

If you do not derive prompt and satisfactory results from the use of Peruna, write at once to Dr. Hartman, giving a full statement of your case and he will be pleased to give you his valuable advice gratis.

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